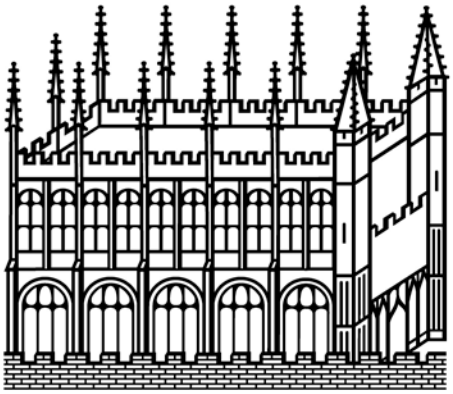

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THE

PARIAN CHRONICLE

SUBVERSIVE OF

THE COMMON CHRONOLOGY.

BY

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10

BIBLIOTHECA BODLEIANA

THE PARIAN CHRONICLE.

MR. URBAN,—The overthrow of Babylon by Cyrus, and his release of the Jews at the end of their seventy years' captivity at Babylon, is the point in chronology at which the direct testimony of the Holy Scriptures stops.

The seventy weeks of the Prophet Daniel manifestly extend to the destruction of Jerusalem by Titus in the second year of Vespasian, and little doubt can exist but that the number of years comprised in the period must have a distinct connection with the number seventy. But, when did they begin? It has held by R. Jachias, in his Commentary on Daniel, that they extended from the destruction of Jerusalem by Nebuchadnezzar to its destruction by Titus, and comprised a period of 490 years.

The seven weeks of Daniel reach from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, and the number of years comprised in the period must surely have a distinct connection with the number seven; it seems also most highly probable that Jesus Christ was the Messiah the Prince referred to by Daniel, and that the period must end with some important year in His Life; but what year? In the Book of Ezra it is stated that the Jews builded the House of God, and finished it according to the commandment of God, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia. This would raise a question as to whether Daniel's going forth of the commandment to restore and build Jerusalem must be interpreted as referring to the decree of Cyrus, or to the decree of Darius, or to the decree of Artaxerxes.

Thus, in this state of uncertainty, it is evident that neither the seventy weeks nor the seven weeks of Daniel can be employed, in the first instance, to find out the true length of the period from the overthrow of Babylon by Cyrus to the overthrow of Jerusalem by Titus; but it is also as evident that no account of this period can be true, which does not offer a reasonable explanation of Daniel's mystical language. The weeks of Daniel are full of mystery; but I dare not doubt but that it is only such a mystery as may be most fully unravelled by a faithful history of the period.

R. Jachias, as I have stated, has given the period from the destruction of Jerusalem by Nebuchadnezzar to its destruction by Titus as 490 years, and this is the chronology adopted by R. Ganz, and commonly received by the Jews at this day. Josephus, supported by Demetrius, has given the period from the second year of Cyrus to the destruction of Jerusalem by Titus, as 639 years, 1 month, 15 days. Eratosthenes and his followers place the overthrow of Babylon in the 21st of Cyrus, in 60 Olymp. 2, that is, B.C. 539, or thereabouts; but Julius Africanus has placed the release of the Jews by Cyrus at the end of their seventy years' captivity at Babylon in 55 Olymp. 1, that is, B.C. 560, and in the following notes I purpose to defend the position of Africanus.

No question arises as to the distance of the first Olympiad from the present time, nor is there any question as to the interval between the overthrow of Persia by Alexander the Great and this present time; nor is there any material question as to the period from the overthrow of Babylon by Cyrus to the end of the Peloponnesian war: the only period in dispute is between the end of the Peloponnesian war and the overthrow of Persia by Alexander, and in defending the position of Africanus I shall produce the oldest known testimonies as to the several kingdoms of Persia, Macedon, and Athens, for this period. The history of Carthage, the Books of Judith and Tobit, and the eclipse of Thales, will all be shewn to be in most perfect harmony with Africanus, and the result will be seen to offer a most striking explanation of the several periods embraced in the several weeks of Daniel. The testimony of Demosthenes will be shewn to be by itself irresistibly subversive of the common chronology, but the great bulwark of Africanus will be found in the Arundel Marble. Yours, &c.

Luffingcott, Devon, Oct. 26, 1858. FRANKE PARKER.

THE Parian Chronicle, or, as it is called by Selden, the Epoch Marble, of the Arundel collection, was brought to this country for the Earl of Arundel in 1627. It is supposed to have been brought from Paros.

Immediately on its arrival Selden was sent for to inspect it, and he, with his friends Patrick Young and Richard James, immediately went to the Earl of Arundel's, and in 1628 published in a quarto volume a copy of the inscription, so far as it was legible, and a second edition was issued in 1629.

In 1667 the Arundel Marbles were presented to the University of Oxford; but by this time the latter half only of the Epoch Marble remained, and it is now in the Bodleian Library, but only a word of it here and there can now be easily deciphered.

In 1676 Dean Prideaux published another edition of the inscription in folio; and in p. 11 of his Preface he says,—"We have only one-half of the Epoch Marble, (the other half having been used by some mason to repair a fireplace in the Arundel palace,) and this has been so much erased that scarce a letter can now be read, and for the true reading of it we must rely on Selden alone." Nor was the latter half of the marble entire when it was brought to this country.

The last event, according to Selden, was in the archonship of Callistratus, and in the ninety-first year of the marble era.

The marble comprised a period of 1,318 years, beginning with the first year of Cecrops, the first king of Athens; and, according to my interpretation, the first of these 1,318 years must have been the forty-second year after the death of Alexander the Great; that is, I calculate that the death of Alexander must have been in the forty-second year of the marble era, and consequently the marble must have been erected in the second year of the 124th Olympiad, that is, in B.C. 283, according to the common chronology. But, according to Selden, the marble must have been erected in B.C. 263, that is, the 4,451st year of the Julian period, that is, the second year of the 129th Olympiad.

Thus between Selden and myself there is a variation of twenty years as to the distance of the events recorded on the marble from this present time. These events are recorded as having occurred in the years of the kingdom of Athens.

Thus the expedition of the Greeks against Troy, which is placed in the 954th year of the marble era, is also placed in the thirteenth year of Menestheus, king of Athens. The end of Darius Hystaspes, which is placed in the 225th year of the marble era, is also placed in the archonship of Aristides. The battles of Thermopylæ and Salamis, which are placed in the 217th year of the marble era, are also placed in the archonship of Callias. The beginning of the tyranny of Dionysius of Syracuse, which is placed in the 147th year of the marble era, is also placed in the archonship of Euctemon. The battle of Leuctra, which is placed in the 107th year of the marble era, is also placed in the archonship of Phrasiclides. The death of Dionysius, and the succession of his son, which are placed in the 104th year of the marble era, are also placed in the archonship of Nausigenes. The beginning of the reign of some king of Macedon, and the death of Artaxerxes, which are placed in the ninety-third year of the marble era, are also placed in the archonship of Agathocles. The marble also places the archonship of the first annual archon at Athens in the 420th year of its era.

Now the common chronology, from the overthrow of Babylon by Cyrus downwards, rests on the chronology of Diodorus Siculus, and Diodorus rests on the chronology of Apollodorus, and Apollodorus rests on Eratosthenes; and Diodorus has handed down a list of 156 archons of Athens, from Callias, whom he places in the first year of the seventy-fifth Olympiad, to Agesias, whom he places in the first year of the 114th Olympiad. Dionysius Halicarnassus has completed the list by giving the archon for the first year of the seventy-seventh Olympiad.

Among these archons mentioned by Diodorus, I find not only Callias, but also Euctemon, Phrasiclides, Nausigenes, and Agathocles, whom I have already noticed, as mentioned by the marble. Hence it is easy to institute a comparison between the marble and Diodorus.

The marble, as I have stated, places Euctemon in the 147th year of its era, and Callias in its 217th year; hence Callias must have been the seventieth archon before Euctemon: but Diodorus, by placing Callias in the first year of the seventy-fifth Olympiad and in U.C. 273, and Euctemon in the first year of the ninety-third Olympiad and in U.C. 345, represents Callias as having been the seventy-second archon before Euctemon.

Again, as the marble has placed Euctemon in its 147th year, and Phrasiclides in its 107th year, Phrasiclides must have been the fortieth archon after Euctemon; but Diodorus, by placing Euctemon in the first year of the ninety-third Olympiad and in U.C. 345, and Phrasiclides in the second year of the 102nd Olympiad and in U.C.

382, represents Phrasiclides as having been the thirty-seventh archon after Euctemon.

Again, as the marble has placed Euctemon in its 147th year, and Nausigenes in its 104th year, Nausigenes must have been the forty-third archon after Euctemon; but Diodorus, by placing Euctemon in the first year of the ninety-third Olympiad and in U.C. 345, and Nausigenes in the first year of the 103rd Olympiad and in U.C. 385, represents Nausigenes as only the fortieth archon after Euctemon.

Again, as the marble has placed Euctemon in its 147th year, and Agathocles in its ninety-third year, Agathocles must have been the fifty-fourth archon after Euctemon; but Diodorus, by placing Euctemon in the first year of the ninety-third Olympiad and in U.C. 345, and Agathocles in the fourth year of the 105th Olympiad and in U.C. 396, represents Agathocles as being only the fifty-first archon after Euctemon.

I might produce other archons which are mentioned by both, to shew the variation between the marble and Diodorus, but I deem those which I have produced to be abundantly sufficient, and the only question is, which is right, the marble or Diodorus.

The marble, erected only 146 years after the archonship of Euctemon, who was archon in the twenty-fourth year of the Peloponnesian war, has clearly the claim of great priority of date, and its value is most highly extolled both by Selden and by Prideaux.

Polybius also bears a singular testimony as against Diodorus, and in support of the marble, in regard to the order of its archons.

Thus Polybius, Hist. i. 6, says,—"The year in which the Gauls took Rome was the nineteenth after the battle of Ægospotamos, and the sixteenth before the battle of Leuctra."

Diodorus, xiii. 104, 105, places the battle of Ægospotamos in the last year of the Peloponnesian war, and in the fourth year of the ninety-third Olympiad, and in U.C. 348.

I learn from Dionysius Halic., Hist. i. p. 60. Francof. 1586, that Rome was taken by the Gauls in the archonship of Pyrrion, and in the first year of the ninety-eighth Olympiad and in U.C. 365, and thus the period from the beginning of the year of the battle of Ægospotamos, to the end of the year in which Pyrrion was archon, and in which Rome was taken by the Gauls, was only eighteen years; but according to Polybius, the interval between these two events was nineteen years.

I have already noticed that the marble has placed the archonship of Phrasiclides and the battle of Leuctra three years farther from the archonship of Euctemon, and consequently three years farther from the battle of Ægospotamos than it is placed by Diodorus.

The marble also places the archonship of Aristocrates (which, according to Diodorus, was eleven years before the archonship of Pyrrion) three years farther from the battle of Ægospotamos than it is placed by Diodorus, and this will require the archonship of Pyrrion to be depressed to the same extent, and would place the archonship of Pyrrion in U.C. 368 of Diodorus, and in the 124th year of the marble era, and then the interval between the end of the year of the battle of Ægospotamos and the beginning of the year in which Rome was taken by the Gauls would be exactly nineteen years, in accordance with Polybius; and as the battle of Leuctra was in the 107th year of the marble era, the interval between the end of the year in which Rome was taken by the Gauls and the beginning of the year of the battle of Leuctra would be exactly sixteen years, also in accordance with Polybius, and this is also the interval between these two latter events according to Diodorus.

The importance of the variation between the marble and Diodorus as to the order of the archons was most evidently felt by Prideaux.

I have noticed that the marble has placed the beginning of the reign of some king of Macedon and the death of Artaxerxes in the archonship of Agathocles, and in the ninety-third year of its era, and that the Archonship of Agathocles, is placed by the marble three years farther from the archonship of Euctemon than it is placed by Diodorus.

All that remains visible on the marble touching this king of Macedon is Κεδονων βασιλευει, and Selden has translated it by *Macedonibus imperavit*, and in his *Canon Chronic.*, p. 119, he has suggested that it means the beginning of the reign of Philip of Macedon, the son of Amyntas, and father of Alexander the Great; but Prideaux, in his page 173, suggests that it must mean that Philip of Macedon built the city of Philippi in this year.

Prideaux has also suggested that instead of *Artaxerxes*, which is most plainly on the marble, it ought to be *Alexander Pheræus*.

Now what could suggest this substitution but a deep conviction that if Philip began to reign, or Artaxerxes Memor died at so great a distance from the archonship of Euctemon, the common chronology must be wrong?

It was at the end of of the Peloponnesian war that Artaxerxes began to reign. That Philip did begin to reign at this distance from the archonship of Euctemon, I am prepared to prove from Aulus Gellius.

Euctemon was archon, as I have noticed, in the 147th year of the marble era, and, according to Diodorus, in the twenty-fourth year of the Peloponnesian war, and consequently the first year of the Peloponnesian war must have been in the 170th year of the marble era, and Philip must have begun to reign in the seventy-seventh year from the beginning of the Peloponnesian war.

Aulus Gellius, lib. xvii. 21, states that the Peloponnesian war, which was described by Thucydides, began U.C. 323, and that Philip, the son of Amyntas and father of Alexander, obtained the kingdom of Macedon U.C. 400; and Orosius, Hist. iii. c. 12, also states that Philip, the son of Amyntas and father of Alexander, obtained the kingdom of Macedon U.C. 400. Thus Aulus Gellius and Orosius give the same interval between the Peloponnesian war and the reign of Philip that is given by the marble.

Thus there can be no reasonable doubt but that Selden has rightly interpreted the marble, and that Philip began to reign over Macedon at the distance from the Peloponnesian war which is given by the marble; and as I place the building of Rome in the 490th year of the marble era, its ninety-third year, in which Philip began to reign, is equivalent to U.C. 398. It is called by Aulus Gellius and Orosius U.C. 400.

The effect on chronology is obvious. If Philip began to reign three years farther from the Peloponnesian war than was supposed by Diodorus, and reigned the number of years which Diodorus has assigned to him, then the end of the reign of his son and successor Alexander must also have been three years farther from the Peloponnesian war than was supposed by Diodorus.

The death of Alexander is placed by Diodorus in the archonship of Agesias, and in the first year of the 114th Olympiad.

Arrian, *De Expeditione Alexandri*, viii. 167, edit. 1575, also says,—"Alexander died in the 114th Olympiad, in the archonship of Hegesias. He lived thirty-two years and eight months, according to Aristobulus, and reigned twelve years and eight months."

Josephus, *Apion*, i. 22, also says,—"Now it is agreed by all that Alexander died in the 114th Olympiad:" and here his death is also placed by Censorinus, *De Die Natali*, cap. 21.

Hence I cannot doubt but that the death of Alexander was in the first year of the 114th Olympiad, and in the archonship of Hegesias.

The conclusion is obvious: Diodorus has placed the death of Alexander too near the end of the Peloponnesian war, but he has placed his death in the right Olympic year; therefore he must have placed the end of the Peloponnesian war in the wrong Olympic year.

But it may be suggested that Philip may not have reigned so many years as are assigned to him by Diodorus: I shall shew that instead of reigning less, he must have reigned fifteen years more than the twenty-four years which are assigned to him by Diodorus. At all events, I presume that it will not be suggested that there were not so many archons between Agathocles and Agesias as are mentioned by Diodorus, and, consequently, if Agathocles was archon three years farther from the Peloponnesian war than was supposed by Diodorus, it must inevitably follow, either that Agesias was not archon in the first year of the 114th Olympiad, or that Diodorus has placed the end of the Peloponnesian war in the wrong Olympic year.

I cannot doubt but that Agesias was archon in the first year of the 114th Olympiad, and hence I must conclude, as before, that Diodorus has placed the end of the Peloponnesian war in the wrong Olympic year. Instead, too, of there not having been so many archons between Agathocles and Agesias as are mentioned by Diodorus, I find that Demosthenes, who lived in the time of Philip, makes mention of nine archons in the time of Philip, not one of whose names appears in the list of Diodorus; and of these nine archons eight are mentioned in decrees of the time of Philip.

The death of Artaxerxes Memor at the distance from the Peloponnesian war which is assigned to it by the marble, is also inconsistent with the number of years which are assigned to his reign by Diodorus, and instead of the forty-three years which are assigned to him by Diodorus, lib. xv. 93, he must, according to Plutarch, *Artax.*, 1,027, have reigned sixty-two years.

Thus, on three distinct grounds I contend that the interval which Diodorus has placed between the end of the Peloponnesian war and the death of Alexander is incorrect, and that, consequently, he must have placed the end of the Peloponnesian war in the wrong Olympic year.

But the great variation between Diodorus and the marble is in regard to the

distance of the end of the Peloponnesian war from the Trojan war, and from this I shall also shew that Diodorus has placed the end of the Peloponnesian war, and consequently many of his preceding and succeeding events, in the wrong Olympic years. I shall also shew the exact amount of his error in this respect, and point out what seems to have been the origin of it.

The Trojan war seems to have been the great event in antiquity from which other events were reckoned, and Diodorus, lib. xiv. 2, says that from the taking of Troy to the end of the Peloponnesian war the period was 779 years.

I have noticed that the marble has placed the archonship of Euctemon, who was archon in the twenty-fourth year of the Peloponnesian war, in the 147th year of its era, and consequently the end of the war, which lasted twenty-seven years, must have been in the 144th year of its era; and as the marble has placed the first year of the Trojan war in the 954th year of its era, the period from the end of the first year of the Trojan war to the end of the last year of the Peloponnesian war must have been 810 years, shewing a variation from Diodorus of thirty-one years, if the 779 years of Diodorus were also to be reckoned from the end of the first year of the Trojan war. But must events which are reckoned from the Trojan war, be reckoned from the beginning or from the end of the war?

Eratosthenes, ap. Clemen. Alex., *Strom.*, i. 402, makes the following statements:—

	YRS.	YRS.
From the taking of Troy to the return of the Heraclidæ	80	
From thence to the Ionian colonization	60	
From taking of Troy to the Ionian colonization...		140
From thence to Lycurgus		159
From thence to the first Olympiad ..		108
From Trojan war to first Olympiad ..		407

From this it appears that from the Trojan war to the Ionian colonization the period was 140 years. The Ionian colonization is also mentioned on the marble, but all that is legible of the date on the marble is xiii.

Selden, in his p. 97, and Prideaux, p. 165, both suggest that the date must have been 813; and if we reckon 140 years from the end of the first year of the Trojan war to the beginning of the year in which the Ionian colonization took place, they would place the Ionian colonization in the 813th year of the marble era:—

	AR. M.
First year of Trojan war	954
To the Ionian colonization...	140
Ionian colonization at the end of	814

Hence we conclude that dates reckoned from the Trojan war must be reckoned from the end of the first year, and not from the last year of the war. This would place the return of the Heraclidæ to the Peloponnesus in the 873rd year of the marble era.

Eratosthenes has stated that from the Trojan war to the return of the Heraclidæ was eighty years, and I also learn the same from Thucydides, lib. i. 12, and from Apollodorus, ap. Diodor., i. 5.

I will now turn to Timæus and Clitarchus. Timæus is said to be the first who arranged events in Olympic years, and Clitarchus is said to have been a companion of Alexander the Great, and according to their accounts, as handed down by Clemens Al., *Strom.*, i. p. 403, it was 820 years from the return of the Heraclidæ to the archonship of Evænetus, and from thence to the death of Alexander eleven years.

In this passage Clemens gives Evænetus also as the name of the archon when Alexander died: but the repetition of the name of Evænetus is evidently a mistake for that of Agesias.

At all events, according to Timæus and Clitarchus, the period from the return of the Heraclidæ to the death of Alexander was 831 years, and this would place the archonship of Evænetus in the fifty-third year of the marble era, and the death of Alexander in the forty-second year of the era; thus:—

	AR.M.
Return of the Heraclidæ, as before found	873
To the archonship of Evænetus	820
Evænetus archon in	53
To the death of Alexander	11
The death of Alexander in	42

Now I have already shewn that the death of Alexander was in the first year of the 114th Olympiad. Hence, if Timæus and Clitarchus may be relied on, the forty-second year of the marble era must be the first year of the 114th Olympiad; and the fifty-third year of the era, in which Evænetus was archon, must be the second year of the 111th Olympiad; and I learn from Diodorus, lib. xvii. 2, that Evænetus was archon in the second year of the 111th Olympiad.

This would make the 494th year of the marble era to be the first year of the first Olympiad, and this would make the first year of the first Olympiad to be at the end of 460 years from the beginning of the first year of the Trojan war, as given by the marble.

In strict accordance with this, Suidas, tom. ii. p. 682, states that the first Olym-

piad was 460 years after the taking of Troy. But Diodorus, i. 5, says,—"Following Apollodorus, we place the return of the Heraclidæ eighty years after the Trojan war, and from this to the first Olympiad there were 328 years, reckoning by the kings of Lacedæmon." This would make the period from the Trojan war to the first Olympiad to be only 408 years.

I have just shewn from Eratosthenes that the period was 407 years, and the period would be also 407 years according to the statement of Diodorus, that the period from the Trojan war to the end of the Peloponnesian war was 779 years.

The last year of the Peloponnesian war is placed by Diodorus in the fourth year of the ninety-third Olympiad, that is, in the 372nd Olympic year; and the account would be thus:—

	YRS.
Trojan war to the end of the Peloponnesian war	779
End of Peloponnesian war to the first Olympiad	372
Trojan war to first Olympiad	407

The discrepancy between the 407 years of Eratosthenes and Diodorus, and the 408 years of Apollodorus, may be reconciled upon the supposition that the 407 years were reckoned from the end, and the 408 years from the beginning, of the first year of the Trojan war.

But Apollodorus differs from Timæus, and Clitarchus, and Suidas, to the extent of fifty-two years, the amount of thirteen Olympiads. How can this be reconciled?

I learn from Syncellus, *Chronog.*, p. 195, that the first Olympic games were set up by Hercules, and that they were afterwards restored by Iphitus and his relation Lycurgus, who were descendants of Hercules; and I also learn from Syncellus that, according to Aristodemus and Polybius, Corœbus the Elean was victor in the twenty-eighth Olympiad. Phlegon, *De Olymp. Frag.*, Lug. Bat. 1620, p. 137, states that from Iphitus to Corœbus the Elean there were twenty-eight Olympiads; but Syncellus adds that, according to Callimachus, there was no record kept of the first thirteen Olympiads, and that Corœbus was victor in the fourteenth Olympiad. "Hence," says Syncellus, "we have different accounts of the Olympiads."

Thus, the tradition which has been handed down by Callimachus through Syncellus, that the first thirteen Olympiads were not recorded, reconciles the seemingly contradictory statements of Apollodorus and Suidas as to the interval between the Trojan war and the first Olympiad; and the first Olympiad which was restored by Iphitus and his relation Lycurgus must be held to be 408 years from the beginning of the first year of the Trojan war; and the first recorded Olympiad, which was in reality the fourteenth, at which Corœbus was victor, must be held to be 460 years from the beginning of the first year of the Trojan war.

This, according to the marble, will place the end of the Peloponnesian war at the distance of 403 years from the beginning of the first Olympiad which was restored by Iphitus and Lycurgus. Thus:—

	AR.M.
Trojan war on the marble	954
To the first Olympiad of Iphitus and Lycurgus	408
	546
Last year of the Peloponnesian war in the marble era, as already found	144
Interval between the beginning of the last year of the Peloponnesian war and the beginning of the first Olympiad of Iphitus and Lycurgus	402

And what says Thucydides? Thucydides, Hist. i. 18, says,—"It was a little more than 400 years at the end of the Peloponnesian war that the Lacedæmonians had been under their then form of government."

Now I learn from Herodotus, *Clio*, 65, that the Lacedæmonians were indebted to Lycurgus for their form of government. Syncellus has associated Lycurgus with Iphitus and the first Olympiad, and Plutarch, *Lycurgus*, edit. Paris, 1624, tom. i. p. 39, says,—"Some say that Lycurgus was cotemporary with Iphitus, and established the Olympic games with him. Among these is the philosopher Aristotle, who produces as a proof an Olympic discus, with the name of Lycurgus inscribed on it." Hence I conclude that Thucydides must be referring to the time of Lycurgus, and thus his testimony becomes a singular confirmation of the marble as to this period. Thucydides speaks of it as a little more than 400 years, and according to the marble it was 403 years from the beginning of the first Olympiad of Iphitus and Lycurgus to the end of the Peloponnesian war, and if these 403 years be reduced to Olympic years, the last year of the Peloponnesian war must have been in the third year of the 101st Olympiad.

But it is quite incredible that this could be true, for if the end of the Peloponnesian war was in the third year of the 101st Olympiad, the distance from it to the death of Alexander could have been only fifty years, for I hold it as a truth that the death of Alexander was in the first year of the 114th Olympiad.

The interval between the end of the Peloponnesian war and the death of Alexander must be more than fifty years.

Diodorus makes it to be eighty-one years; and I have shewn that, according to the marble, as supported by Aulus Gellius, Orosius, Demosthenes, and Plutarch, Diodorus has given too few years to the period. But, if from the 403 years, which the marble gives as the interval from the first Olympiad of Iphitus to the end of the Peloponnesian war, I deduct the first fifty-two years, the amount of the first thirteen Olympiads which, according to Callimachus, were not recorded, and then reduce the remaining 351 years to Olympic years, I shall have the last year of the Peloponnesian war in the third year of the eighty-eighth Olympiad, and this will give 102 years as the interval between the end of the Peloponnesian war and the death of Alexander. And if the forty-second year of the marble era, in which Timæus and Clitarchus have placed the death of Alexander, be the first year of the 114th Olympiad, then the 144th year of the marble era, which was the last year of the Peloponnesian war, must be the third year of the eighty-eighth Olympiad, in accordance with my recent calculation.

Thus this testimony of Thucydides becomes important, not only as a confirmation of the marble, but also as confirming the statement of Suidas that the first Olympiad was 460 years from the Trojan war, and confirming the tradition of Callimachus that the first thirteen Olympiads were not recorded, and that the Olympiad, which is commonly called the first, was in reality the fourteenth.

It also confirms the conclusion to which I have arrived, that dates reckoned from the Trojan war should be considered as reckoned from the beginning, and not from the end of the war; for if the 408 years, which Apollodorus has given as the interval between the Trojan war and the first Olympiad, were reckoned from the end of the war, the period from the first Olympiad of Iphitus, as thus found, to the end of the Peloponnesian, would fall short of, instead of being a little more than, 400 years.

Further; Syncellus, p. 195, says,—"The first Olympiad was celebrated in the 4,726th year from Adam, and in the forty-fifth year of Uzziah, king of Judah;" and in p. 197 Syncellus says,—"Eusebius collects that the first Olympiad was in the time of Jotham, who reigned over Judah eight years after the forty-fifth year of Azariah (Uzziah), and he produces Africanus as agreeing with him; but Africanus is rather opposed to Eusebius, especially in his third and fourth books, and says that the first Olympiad was celebrated in the first year of Ahaz. In this book he says thus,—'The fourteenth Olympiad, when Corœbus was victor, was the first which was recorded. Then Ahaz reigned his first year in Jerusalem.' Then in his fourth book he says,—'It was the first year of the reign of Ahaz, in which we have shewn that the first Olympiad took place.'"

According to my chronology, the first Olympiad which was established by Iphitus and Lycurgus was in the time of Uzziah, and the fourteenth, or the first recorded Olympiad, was in the time of Ahaz; and thus the placing of the first Olympiad in the time of Uzziah and also in the time of Ahaz, which, unexplained, would seem to be a contradiction, also gives a singular confirmation to the tradition of Callimachus.

I will now produce other testimonies in confirmation of the Olympic value which I have thus deduced for the years of the marble era.

I have collected from Timæus, Clitarchus, and Suidas that the 494th year of the marble era must be the first year of the first Olympiad. From this it would follow that the following years of the marble era must be in the Olympic years which I shall place opposite to them:—

	AR.M.	OLYM.	B.C.
Corœbus, victor	494 =	1 ol. 1 =	776
Rome built, Charops archon	490 =	2 ,, 1 =	772
Gyges, king of Lydia, reigns	448 =	12 ,, 3 =	730
Deioces, king of Media, reigns	429 =	17 ,, 2 =	711
Creon, first annual archon at Athens	420 =	19 ,, 3 =	702
Cyaxares, king of Media, reigns	354 =	36 ,, 1 =	636
Cyrus reigns in Persia ...	298 =	50 ,, 1 =	580
Pisistratus becomes tyrant of Athens	297 =	50 ,, 2 =	579
Crœsus, king of Lydia, reigns	292 =	51 ,, 3 =	574
Astyages, king of Media, conquered by Cyrus ...	280 =	54 ,, 3 =	562
Crœsus conquered by Cyrus	279 =	54 ,, 4 =	561
Babylon conquered by Cyrus	278 =	55 ,, 1 =	560
Cambyses reigns	268	57 ,, 3 =	550
Euctemon archon...	147	87 ,, 4 =	429
End of Peloponnesian war	144 =	88 ,, 3 =	426
Evænetus archon...	53 =	111 ,, 2 =	335
Darius Codom. conquered by Alexander	49 =	112 ,, 2 =	331
Alexander dies	42 =	114 ,, 1 =	324
Marble erected in 30th Seleucus Nicator	1 =	124 ,, 2 =	283

In the sixty-fourth line of the marble the end of the reign of Darius Hystaspes is recorded, but all that is legible of the date is XV; but both Selden and Prideaux suggest that the date must have been 225.

I learn from Herodotus, *Polymnia*, 4, that Darius reigned thirty-six years: hence the first year of Darius would be in the 260th year of the marble era.

I also learn from Herodotus, *Thalia*, 66, 67, that Cambyses and the Magus reigned eight years; hence the first year of Cambyses would be in the 268th year of the marble.

I also learn from Herodotus, *Clio*, 214, that Cyrus reigned twenty-nine years; but according to Ctesias, ap. Photium, p. 112, Justin, Hist. i. 8. 14, and Cicero, *De Divinat.* i. 23, the reign of Cyrus was thirty years; and if his reign was thirty years, his first year would be in the 298th year of the marble era, and we have just seen that this must be the first year of the fiftieth Olympiad.

In perfect accordance with this, Pliny, "Nat. Hist." xxxvi. c. 4, says,—"Dipænus and Scyllis, who were born in the island of Crete, were the first who were celebrated for sculpture in marble during the rule of the Medes before Cyrus began to reign in Persia, that is, about the fiftieth Olympiad."

Suidas, tom. i. 323, says,—"Aristeas, the son of Democharis, lived in the time of Crœsus and Cyrus, in the fiftieth Olympiad."

I will now consider the duration of the kingdom of Persia, of which Cyrus was the first king.

I learn from Arrian, *De Expedit. Alexandri*, lib. iii. p. 56, that Darius Codomanus, the last king of Persia, was conquered by Alexander the Great in the archonship of Aristophanes.

I learn from Diodorus, lib. xvii. 49, that Aristophanes was the fourth archon after Evænetus, and in the second year of the 112th Olympiad.

Hence the end of the kingdom of Persia must have been in the forty-ninth year of the marble era.

Further, Arrian, in his 56th page, says that there was a great eclipse of the moon about the time of the defeat of Darius.

Plutarch, "Alexander," p. 683, states that the moon was eclipsed in the month of Boedromion, at the beginning of the Athenian mysteries, eleven days before the defeat of Darius.

Pliny, "Nat. Hist." ii. 70, says,—"The moon is said to have been eclipsed at the second hour of the night (8 o'clock) at the noble victory of Alexander the Great at Arbela."

Now according to Blair and the common chronology, the second year of the 112th Olympiad is B.C. 331, and according to *L'Art de verifier les Dates*, edit. 1820, there was a total eclipse of the moon on the 20th of September, B.C. 331, at half-past seven in the evening, and September is supposed to answer to the Athenian month Boedromion.

Thus the end of the kingdom of Persia is as clearly established as the beginning; and as it extended from the first year of the fiftieth Olympiad to the second year of the 112th Olympiad, that is, from 298 to 49 of the marble era, its duration must have been 250 years.

Strabo, lib. xv. 851, edit. 1571, says,—"Alexander overthrew Darius, and reigned himself ten or eleven years. Then the kingdom of Asia came to many successors and their descendants: it had lasted 250 years."

But Eusebius, in his *Chronicon*, places the first year of Cyrus in the first year of the fifty-fifth Olympiad, and gives thirty years to Cyrus, and nine years to Cambyses and Magus. This reduces the duration of the kingdom of Persia to 230 years; and such would be its duration according to Diodorus, with Eusebius's years for Cyrus and Cambyses.

Thus there is a variation of twenty years as to the duration of the kingdom of Persia; and I have already noticed that, according to Diodorus, Artaxerxes Memor, who began to reign at the end of the Peloponnesian war, reigned only forty-three years, but, according to Plutarch, his reign was sixty-two years.

Thus I not only prove the duration of the kingdom to be 250 years, but I also point out the particular reign in which the great majority of the omitted years occurred, and I have also shewn that Diodorus has assigned too few years to the period from the end of the Peloponnesian war to the death of Alexander.

Further, Julius Africanus, *ap. Euseb. Præp.*, p. 488, says,—"At the end of the seventy years' captivity of the Jews at Babylon, Cyrus became king of Persia in the year in which the fifty-fifth Olympiad was celebrated, as I find from the books of Diodorus, and the Histories of Thallus, and Castor, and Polybius, and Phlegon, and others, who have taken account of Olympiads, for they all agree as to the time. Therefore, Cyrus, in the first year of his reign, which was the first year of the fifty-fifth Olympiad, made the first and partial release of the Jews by Zorobabel, who lived in the time of Jesus, the son of Josedec, at the end of the seventy years' captivity, as is related by the Hebrews in the Book of Esdra."

That the Jews were released by Cyrus, king of Persia, in the first year of his reign, and at the end of the seventy years' captivity at Babylon, I learn from Ezra i. 1, and 2 Chron. xxxvi. 21—23. But what could be meant by the first year of Cyrus? Could it be the first of the thirty years during which he reigned over Persia? I see that it was so understood by Eusebius; but it is manifest that Cyrus could not have released the Jews from their captivity at Babylon before he had overthrown the power of Babylon.

I also learn from Herodotus, *Clio*, 46, 86, 188, that Cyrus, as king of Persia, conquered the kingdoms of Media and Lydia and other nations before he overthrew Babylon; and Ezra, i. 2, says of Cyrus, on the issuing of his proclamation for the release of the Jews,—"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth."

Further; Nebuchadnezzar in a vision saw a great image, and according to Daniel ii. 32, 33, "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, part of clay;" and Daniel's interpretation of the image to Nebuchadnezzar was, "Thou art this head of gold; and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth; and the fourth kingdom shall be strong as iron."

These four kingdoms were doubtless the successive kingdoms of Babylon, Persia, Macedon, and Rome, and the writing on the wall at the feast of Belshazzar, Dan. v. 28, was,—"Thy kingdom is divided, and given to the Medes and Persians." And this kingdom of Persia must surely be considered as beginning where the kingdom of Babylon ended; for as Babylon was the head, Persia was the breast and arms of the image.

Thus it is most evident what must have been meant by Ezra by the first year of Cyrus, which was at the end of the seventy years' captivity. It could not have been the first of his thirty years, but the first year of his reign after his conquest of Babylon; and Ezra, v. 13, says,—"But in the first year of Cyrus, the king of Babylon, the same king Cyrus made a decree to build this House of God."

But in which of his thirty years did the seventy years' captivity end?

Eusebius, in his *Chronicon*, p. 128, at the end of the twentieth year of Cyrus, says,—"The whole of the captivity of the Jews amounted to seventy years, and some reckoned it from the third year of Jehoiakim to the twentieth of Cyrus, king of Persia."

The prophecy of Jeremiah, xxv. 12, was,—"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon;" and in xxix. 10, Jeremiah says,—"For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you."

Thus if, according to the tradition which has been handed down by Eusebius, the seventy years' captivity ended in the twentieth of Cyrus, I should expect to find the overthrow of Babylon and the release of the Jews in the twenty-first year of Cyrus; and by a most singular coincidence, it is the twenty-first year of Cyrus which falls into that year of the marble era (its 278th year) which I find to be the first year of the fifty-fifth Olympiad, and this is the very Olympic year in which Africanus has placed the release of the Jews.

Further, Clemens Al., *Strom.*, i. 402, says,—"Some say that from the first Olympiad to the building of Rome there were twenty-four years, and that from thence to the overthrow of Babylon there were consuls for 243 years." This may be expressed in terms of the marble as follows:—

		AR.M.
The first year of the Trojan war		954
To the first Olympiad...		408
The first Olympiad of Iphitus and Lycurgus		546
	YRS.	
To the building of Rome	24	
The year of the building of Rome ...	1	
To the overthrow of Babylon ...	243	
From the first Olympiad to the overthrow of Babylon		268
The overthrow of Babylon in		278

I cannot defend the year in which this statement of Clemens places the building of Rome; but this does not affect the distance at which Clemens places the overthrow of Babylon from the first Olympiad, and I find that the overthrow of Babylon, as thus placed by Clemens, also falls into the very year of the marble and year of Cyrus and Olympic year in which I have been led to expect it.

The overthrow of Babylon in the twenty-first year of Cyrus would give Cyrus nine years after his conquest of Babylon, and the Canon of Ptolemy, as set before us both by Dodwell and by the Astronomical Canon of Syncellus, p. 208, gives nine years as the reign of Cyrus.

Thus, I presume no doubt can exist as to what year of Cyrus was meant by the first year of Cyrus, which was at the end of the seventy years' captivity, and in the first year of the fifty-fifth Olympiad; it must mean the twenty-first year of his thirty years as king of Persia.

But it may well be supposed that neither Diodorus, nor Thallus, nor Castor, nor Phlegon knew anything of the seventy years' captivity of the Jews, and therefore we need not be surprised that they should have interpreted the first of Cyrus as meaning the first of his thirty years' reign over Persia, and therefore it seems highly probable that this must have been the origin of the mistake which has been made

in chronology from the time of the overthrow of Babylon by Cyrus downwards; but I should not have expected the adoption of this very palpable mistake by Eusebius.

I will now turn to the kingdom of Lydia.

The name of Crœsus (the last king of Lydia) is mentioned in the fifty-sixth line of the marble, but all that is legible of the date on the marble is XLII; but both Selden and Prideaux have suggested that the event recorded must be the beginning of the reign of Crœsus, and that the date must be 292.

Herodotus has given an account of Lydia, thus:—

	yrs.
Clio, 14, Gyges	38
„ 16, Ardys	49
„ 16, Sadyattes	12
„ 25, Alyattes	57
„ 86, Crœsus	14
	170

And if we place the first of the fourteen years of Crœsus in the 292nd year of the marble era, the last year must fall into the 279th year, that is, in the fourth year of the fifty-fourth Olympiad, and the year immediately preceding the year of the overthrow of Babylon.

Suidas, tom. ii. 93, says,—"Ibycus went to Samos whilst Polycrates, the father of the tyrant, reigned, and this was in the time of Crœsus, the fifty-fourth Olympiad." In tom. i. 173, Suidas says,—"Anaximenes, the son of Eurystratus, lived in the fifty-fifth Olympiad, at the taking of Sardis, when Cyrus the Persian overthrew Crœsus."

An anonymous author, produced by Scaliger in his Appendix to his *Thesaurus Temporum*, 1606, p. 57, says,—"In these days Cyrus slew Crœsus, king of Lydia, and the kingdom of Lydia was overthrown in the fifty-fifth Olympiad." In p. 64 this anonymous author says,—"Cyrus, king of Persia, overthrew the kingdoms of Lydia and Media, and reigned seven Olympiads and a-half. But in the first year of his reign, in which the seventy years' captivity of the Jews were completed, he released a number of the children of Israel to return to their own habitation. This year was the beginning of the fifty-fifth Olympiad."

As the fourteenth year of Crœsus falls into the 279th year of the marble era, the fourth year of the fifty-fourth Olympiad, his overthrow by Cyrus may have been in the first year of the fifty-fifth Olympiad, and thus the testimonies of Suidas and of the anonymous author as to Crœsus and the kingdom of Lydia, become striking testimonies to the accuracy of the marble, and of the Olympic value which I have assigned to its years.

Further, if the first year of Crœsus be placed in the 292nd year of the marble era, the first year of Gyges must fall into the 448th year of the era, that is, 506 years from the first year of the Trojan war, and the third year of the twelfth Olympiad.

Tatian, *cont. Græcos*, c. 31, says,—"Archilochus flourished in the twenty-third Olympiad, in the time of Gyges, 500 years after the Trojan war."

This Olympic year is calculated upon the supposition that the first Olympiad was 408 years after the Trojan war, and without making any allowance for the first thirteen Olympiads, which, according to Callimachus, were not recorded; but the number of years mentioned by Tatian is a very close approximation to the number which I have deduced from the marble and Herodotus as the interval between Gyges and the Trojan war.

Euphorion, *ap. Clemen. Alex.*, tom. i. 389, says that Gyges began to reign in the eighteenth Olympiad; and it will be seen that the 448th year of the marble era, in which the first year of Gyges falls, would be the fourth year of the seventeenth Olympiad, if the 298th of the era, in which the first of the thirty years of Cyrus falls, had been the second year of the fifty-fifth Olympiad, as was supposed by Diodorus. Thus Euphorion must be regarded as a good confirmation of the marble and Herodotus in regard to the distance of Gyges from the reign of Cyrus.

Diogenes Laertius, *Periander*, p. 36, edit. 1570, says,—"Sosicrates says that Periander, the son of Cypselus, died one year before the forty-ninth Olympiad, and forty years before Crœsus." This would place the death of Crœsus in the fourth year of the fifty-eighth Olympiad, and this, according to my interpretation of the marble, would be in the 263rd year of the marble era, and in the sixth year of Cambyses.

Now I learn from Herodotus, *Thalia*, 34, that Crœsus was alive when Cambyses conquered Egypt, on the death of Amosis, king of Egypt; and I learn from Diodorus, lib. i. 68, and Eusebius, *Chron.*, that Cambyses conquered Egypt in the fifth year of his reign. It would be the fourth year of Cambyses, if Eusebius had not assigned nine years instead of eight to Cambyses and Magus, and thus it is not improbable that Crœsus may have died in the sixth year of Cambyses; and, as he was alive in the fourth year of Cambyses, his conquest by Cyrus must have been at

least thirteen or fourteen years before the fourth year of the fifty-eighth Olympiad, the year given by Sosicrates for his death, that is, his conquest by Cyrus must at least have been not later than the third year of the fifty-fifth Olympiad. I have placed the last year of the reign of Crœsus in the eleventh year, but it is placed by Eusebius in the eighteenth year, before the death of Cyrus; and thus Sosicrates becomes, in a singular manner, a good testimony to the accuracy of the Olympic value which I have placed upon the years of the marble era, and also to the accuracy of the statements of Suidas and the anonymous author in Scaliger as to Crœsus.

I will now turn to the kingdom of Media.

Diodorus, lib. ii. 32, says,—"According to Herodotus, Cyaxares was chosen king by the Medes in the second year of the seventeenth Olympiad." But Herodotus makes no mention of the Olympic years in which his events occurred; and on comparing Diodorus with Herodotus, it is evident that Deioces and not Cyaxares was the king of the Medes here intended by Diodorus.

Herodotus has left us an account of the kings of Media, thus:—

	YRS.
Clio, 102, Deioces	53
,, 102, Phraortes	22
,, 106, Cyaxares	40
,, 130, Astyages	35
	150

And if the first year of Deioces be placed in the second year of the seventeenth Olympiad, that is, in the 429th year of the marble era, we shall have the last year of Astyages in the 280th year of the era, and in the third year of the fifty-fourth Olympiad.

Thus, the conquests of Media, Lydia, and Babylon by Cyrus are found to be in three successive years, and this is the order of succession which Herodotus has given for these conquests; and this historian also relates the conquests of other nations by Cyrus, between his conquest of Media and that of Babylon, but Herodotus does not mention the intervals between any of these conquests.

Jeremiah, xxviii. 2, says,—"Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's House, that Nebuchadnezzar the king of Babylon took away from this place, and carried them to Babylon." In ver. 10 Jeremiah says,—"Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all nations within the space of two full years."

I learn from Ezra, i. 7, that the prophecy of Jeremiah as to the return of the sacred vessels was fulfilled by their having been returned in the first year of Cyrus, and it would seem that the conquests of Media and Lydia and other nations by Cyrus in the two years immediately preceding his overthrow of Babylon, must be regarded as at least a partial fulfilment of the prophecy of Hananiah as to the breaking the yoke of Babylon from off the neck of all nations, and thus the testimony of Herodotus and Diodorus, which brings these conquests within their seemingly predicted limits, must also be deemed a confirmation of the marble, and of the Olympic value which I have assigned to its years.

I will now turn to Rome.

Diodorus places the end of the Peloponnesian war, as I have stated, in U.C. 348. This is on the supposition that Rome was built in the first year of the seventh Olympiad: but Dionysius Hal., i. 60, states that according to Polybius it was built in the second year of the seventh Olympiad,—and here I may notice that I can find no such statement in Polybius, and it may be only a deduction of Dionysius from some other statement of Polybius,—but this would place the twenty-sixth year of the Peloponnesian war in U.C. 346. I have shewn that the marble places the end, that is, the twenty-seventh year, of the Peloponnesian war in the 144th year of its era, and 346 years before this would place the building of Rome in the 490th year of the marble era.

Further, Dionysius, i. 61, states that Rome was built in the first year of the archonship of Charops, and I find from Velleius Paterculus and others that Charops was the first of seven decennial archons who immediately preceded Creon, the first annual archon at Athens. Hence the first year of the archonship of Charops and the building of Rome must have been seventy years before the archonship of Creon, and, according to the forty-eighth line of the marble, the first annual archon was elected in the 420th year of its era. Hence the first year of the archonship of Charops and the building of Rome must have been in the 490th year of the marble era. Hence the marble is confirmed by Polybius, as handed down by Dionysius, as to the building of Rome in regard to its distance from the Peloponn-

nesian war. Both according to the marble and Polybius the end of the Peloponnesian war must have been in U.C. 347.

According to my interpretation of the marble, the 490th year of its era must be the first year of the second Olympiad, and the 420th year of its era (the archonship of Creon) must be the third year of the nineteenth Olympiad. I will now produce Julius Africanus, as handed down by Syncellus, p. 212 :—

"The government of the annual archons was established in the 4,801st year of the world. Creon, the first archon, was appointed in the nineteenth Olympiad, but, as others say, in the twenty-fifth. From him to Philinus, in the 250th Olympiad, there were 923 archons. When Philinus was archon, Gratus Severianus and Seleucus were consuls at Rome. From the consuls in the time of Brutus after the kings there were 725 down to the 5,723rd year of the world, according to Africanus, and this was the third year of the reign of the Roman Emperor Antoninus, who was also called Augentas."

Thus, the archonship of Creon is expressly placed by Africanus in the same Olympiad in which it is placed by my interpretation of the marble, and if Philinus, the 923rd from Creon, was archon in the first year of the 250th Olympiad, Creon, the first of the 923, must have been archon in the third year of the nineteenth Olympiad, and Rome must have been built in the first year of the second Olympiad.

I also find from divers sources that Gratus Severianus and Seleucus were consuls in the first year of the 250th Olympiad, and that this was also the third year of the Emperor Antoninus Eliogabalus. Eusebius in his *Chronicon* gives it as the fourth year of Antoninus.

The testimony of Africanus is of singular value, and by placing the building of Rome in the first year of the second Olympiad, we have it in B.C. 772.

I will now turn to Carthage.

I learn from Livy, *Epitome*, 51; Appian, *Bell. Punic.*, p. 82; Eutropius, lib. iv. 12; Orosius, Hist. iv. 23, and Suidas, ii. 249, that Carthage was destroyed by Scipio in its 700th year; and I learn from Eusebius, *Chron.*, that this was in the third year of the 158th Olympiad, that is, B.C. 146.

This will place the building of Carthage in B.C. 845; and I learn from Justin, Hist. xviii. 6, 9, and from Orosius, Hist. iv. 6, that Rome was built seventy-two years after Carthage was built by Elisa, and if by this I may understand that there was an interval of seventy-two years between the end of the year in which Carthage was built, and the beginning of the year in which Rome was built, the building of Rome must have been in B.C. 772, that is, in the identical year in which Africanus has placed it, and in which it must have been according to my interpretation of the Olympic value of the years of the marble era.

Further, Pliny, *Nat. Hist.*, ii. 12, says,—"Among the Greeks, Thales the Milesian was the first who investigated eclipses, and in the fourth year of the forty-eighth Olympiad he foretold an eclipse of the sun, which took place U.C. 170, when Alyattes was king." Now, if Rome was built in B.C. 772, this eclipse, according to Pliny, must have been in B.C. 603.

The earliest account of this eclipse is in Herodotus, *Clio*, 73, 74. From this I learn that the eclipse took place in the sixth year of a war between the Lydians and Medes.

The origin of the war is thus related by Herodotus :—

"The affinity between Crœsus and Astyages was of this nature. Some tumult having arisen among the Scythian nomades, a number of them retired clandestinely into the territory of the Medes, where Cyaxares, the son of Phraortes, and grandson of Deioces, was at that time king. He received the fugitives under his protection, and, after shewing them many marks of his favour, he entrusted some boys to their care to learn their language and the Scythian management of the bow. These Scythians employed much of their time in hunting, in which they were generally, though not alike, successful. Cyaxares, it seems, was of an irritable disposition, and meeting them one day when they were returned without any game, he treated them with much insolence and asperity.

"They conceived themselves injured, and determined not to acquiesce in the affront. After some consultation among themselves, they determined to kill one of the children entrusted to their care, to dress him as they were accustomed to do their game, and to serve him up to Cyaxares. Having done this they resolved to fly to Sardis, where Alyattes, son of Sadyattes, was king. They executed their purpose. Cyaxares and his guests partook of the human flesh, and the Scythians immediately sought the protection of Alyattes. Cyaxares demanded their persons, on refusal of which, a war commenced betwixt the Lydians and the Medes, which continued five years. It was attended with various success, and it is remarkable that one of

their engagements took place in the night. In the sixth year, when neither side could reasonably claim superiority, in the midst of an engagement the day was suddenly involved in darkness. This phenomenon, and the particular period at which it was to happen, had been foretold to the Ionians by Thales the Milesian."

I also learn from sec. 103, that the Scythians found their way into Asia in the time of Cyaxares, and in sec. 106 Herodotus says,—"After possessing the dominion of Asia for a space of twenty-eight years, the Scythians lost all they had obtained, by their licentiousness and neglect."

Now as the harbouring of the Scythians by Alyattes was the origin of the war, it is manifest that Cyaxares could not have begun the war so long as the Scythians retained their dominion in Asia, and this, as we have seen, was for twenty-eight years, in the time of Cyaxares. Hence the war could not have begun before the twenty-ninth of Cyaxares.

Further, as Herodotus states that Cyaxares was of an irritable disposition, it is reasonable to suppose that the war was begun as soon as possible after the expulsion of the Scythians. Hence the twenty-ninth year of Cyaxares is not only the earliest year in which the war could have begun, but also the most probable year for its beginning. Hence the thirty-fourth year of Cyaxares, which would be the sixth year of the war, is the most probable year for the eclipse.

Now I have already shewn from Diodorus and Herodotus, that Deioces began to reign in the second year of the seventeenth Olympiad, that is, B.C. 711, and this, with the years assigned by Herodotus to Deioces and Phraortes, would place the first year of Cyaxares in the first year of the thirty-sixth Olympiad, that is, B.C. 636. I have also shewn how completely the end of the reign of Cyaxares is fixed by the testimony which has placed the conquest of his son and successor, Astyages, in the fifty-fourth Olympiad; and that the conquest of Astyages by Cyrus could not have been at a later period, is manifest from the testimony which I have produced as to the conquest of Crœsus, and which has placed the conquest of Babylon, which was after the conquests of Astyages and Crœsus, in the first year of the fifty-fifth Olympiad.

This must be borne in mind; and if the first year of Cyaxares was in B.C. 636, his thirty-fourth year, the most probable year for the eclipse must have been in B.C. 603, and this is the identical year in which Pliny's U.C. 170 has placed the eclipse, supposing that Rome was built, as we have just learnt from Justin, and Orosius, and Africanus, and my interpretation of the marble, in B.C. 772, that is, seventy-two years after the building of Carthage by Elisa.

But what say the astronomers as to this eclipse?

An eclipse of the sun of the 28th of May, B.C. 585, is supposed by many to have been the eclipse in question.

But according to Herodotus, and Diodorus, and Africanus, and Eusebius, and Suidas, and the anonymous author in Scaliger, the first year of Astyages could not have been later than B.C. 596, and therefore B.C. 585 would be the twelfth year of Astyages, and the beginning of the war must have been in the seventh year of his reign. But is it credible that a war, which was begun to avenge the giving of human flesh to Cyaxares, should be put off until the seventh year after his death, when his eating of the human flesh must have been at the least twelve years before his death, and Herodotus states that Cyaxares was of an irritable disposition, and in *Clio*, 103, he expressly states that Cyaxares was the king who was carrying on war with the Lydians when the engagement, which happened in the day, was suddenly interrupted by nocturnal darkness?

Mr. Bosanquet, in his work on "Sacred Chronology," has brought down the beginning of the reign of Cyaxares to B.C. 613, in order to place the eclipse of B.C. 585 within his reign; but this places the beginning of the war in the twenty-fourth year of Cyaxares, that is, in the midst of the Scythian dominion. This, too, is incredible; for, as I have already contended, it is manifest that Cyaxares could not have gone to war with Alyattes on account of the Scythians so long as the Scythians retained their dominion in Asia. But the testimony of Mr. Bosanquet is important as an admission that the eclipse must have been in the time of Cyaxares, and Eudemus in his "History of Astronomy," as handed down by Clemens Al., *Strom.*, i. 354, also states that the eclipse occurred in the time of Cyaxares; and to find it in the time of Cyaxares, it must surely, on the grounds which I have already set forth, be sought for above B.C. 596. Thus, without utterly rejecting the testimonies of Herodotus and Eudemus, it is quite incredible that the eclipse could have been in B.C. 585.

Further, if the testimonies of Herodotus and Eudemus as to the eclipse having occurred in the time of Cyaxares be rejected, and for the sake of argument it be admitted that the eclipse occurred in the

time of Astyages, still it is incredible that it could have been in B.C. 585, unless the statement of Pliny that it occurred in U.C. 170 be also rejected, or it be supposed that Rome was built in the third year of the sixth Olympiad.

For if Rome was built, according to Varro, in the fourth year of the sixth Olympiad, that is, B.C. 753, then U.C. 170 would be B.C. 584; and if, according to Diodorus, Rome was built in the first year of the seventh Olympiad, that is, B.C. 752, then U.C. 170 would be B.C. 583; and if, according to Polybius as handed down by Dionysius, Rome was built in the second year of the seventh Olympiad, that is, B.C. 751, then U.C. 170 would be B.C. 582. Thus it is seen how B.C. 585 could not be U.C. 170.

But Pliny also states that the eclipse was foretold by Thales in the fourth year of the forty-eighth Olympiad, that is, B.C. 585: but the fourth year of the forty-eighth Olympiad is also U.C. 169, according to Varro, and U.C. 168 according to Diodorus, and U.C. 167 according to Polybius as handed down by Dionysius, and it may be that Pliny's mention of the fourth year of the forty-eighth Olympiad was only intended as another mode of expressing U.C. 169, U.C. 168, or U.C. 167, and these numbers U.C. would place the prediction in the first, second, and third years before its occurrence in U.C. 170.

Eusebius and Jerome in their *Chronica* also say, opposite the second year of the forty-eighth Olympiad, "The eclipse took place, which Thales foretold;" and opposite the third year of the forty-eighth Olympiad Eusebius says, "Alyattes and Astyages fought," and Eusebius gives this year as the twenty-sixth year of Alyattes. Now by placing the last year of Crœsus in the fourth year of the fifty-fourth Olympiad, I find that the thirty-fourth year of Cyaxares must have been the twenty-ninth of Alyattes; and thus I differ but little from Eusebius and Jerome as to the year of Alyattes, in which the eclipse must have occurred, and it may be that Astyages was the commander of his father's army at the time of this war.

I have stated that Diodorus has called the last year of the Peloponnesian war the fourth year of the ninety-third Olympiad, and also U.C. 348; and that, according to Polybius, as handed down by Dionysius, the end of the Peloponnesian war must have been U.C. 347; I have also found that, according to the year of the building of Rome, which I have deduced from Appian, and Justin, and Africanus, and my interpretation of the marble, the end of the Peloponnesian war must have been in U.C. 347, but not in the fourth year of the ninety-third Olympiad; and Pliny's account of the eclipse of Thales seems to be a similar case; and thus I conclude that astronomers have altogether wearied themselves in vain in making calculations respecting the eclipse of B.C. 585.

And what says Dr. Hincks? In the "Journal of Sacred Literature," January, 1857, p. 466, in an article on Mr. Bosanquet's "Chronological System," Dr. Hincks says,—"I myself, however, entertain no doubt that the eclipse of the 18th of May, 603, was that which terminated the Lydian war."

Thus Dr. Hincks on astronomical grounds places the eclipse in the identical year in which I place it on historical grounds, and I have arrived at my historical conclusion by two wholly different routes; one by Herodotus and Diodorus, and the other by Pliny in connection with the authorities by which I have found that the building of Rome must have been in B.C. 772.

The conclusion is obvious; the eclipse must have been in B.C. 603, and Pliny's placing it in U.C. 170 must be held to be a singular confirmation of my interpretation of the Olympic value of the years of the marble era.

I will now turn to the destruction of Jerusalem by Nebuchadnezzar.

I learn from the Book of Judith in the Vulgate, which is Jerome's version, chapters i., ii., that Nabuchodonosor in the twelfth year of his reign overthrew Arphaxad, a king of the Medes. On this two questions arise; first, who is Nabuchodonosor, and secondly, who is Arphaxad? I first conclude that Nabuchodonosor was Nebuchadnezzar, who, according to Jer. lii. 12, destroyed Jerusalem in the nineteenth year of his reign; and on comparing the Book of Judith with Herodotus, *Clio* 102, I doubt not but that Arphaxad was Phraortes, the immediate predecessor of Cyaxares.

This will place the thirteenth year of Nebuchadnezzar in the first year of Cyaxares; and, as I have shewn from Herodotus and Diodorus that Cyaxares began to reign in B.C. 636, the nineteenth of Nebuchadnezzar, his destruction of Jerusalem must have been in B.C. 630.

Julius Africanus states, and I have abundantly confirmed it by my interpretation of the marble and other sources, that the release of the Jews by Cyrus at the end of their seventy years' captivity was in the first year of the fifty-fifth Olympiad, that is, B.C. 560; and I learn from Josephus, *Ant.* xi., 1, 2, that the

seventy years' captivity ended seventy years after the destruction of the temple by Nebuchadnezzar. Thus:—

	YRS.
From Isaiah to the release of the Jews by Cyrus	210
From Isaiah to the destruction of the Temple	140
From the destruction of the Temple to the release by Cyrus	70
From the release of the Jews (55 Ol. 1) to the birth of Jesus Christ	560
From the destruction of the Temple to the birth of Jesus Christ	630

Thus the Book of Judith, in connection with Herodotus and Diodorus, confirms my interpretation of the marble to the very year.

I also learn from Berosus, as handed down by Clemens Al., *Strom.*, i. 391, and Tatian, *Adv. Græc.*, 36, that the period from the destruction of the temple to the first of Cyrus was seventy years.

There is also a singular confirmation of this in the account which Syncellus, p. 210, has given of the kings of Egypt for the period. Thus:—

	YRS.		YRS.
Psammitichus II.	17	Jehoiakim	7
Vaphres	34	Zedekiah	11
Amosis	50	The Captivity ...	70
		Cyrus	10
		Cambyses	3
	101		101

Jeremiah xlvi. 2, states that Pharaoh-necho, king of Egypt, who preceded Psammitichus II., was put to death in the fourth year of Jehoiakim; hence Jehoiakim must have reigned seven years after the death of Pharaoh-necho. Then comes Zedekiah for eleven years. The reign of Cyrus after the seventy years' captivity was ten years, and we have already learnt that Cambyses in the fourth of his reign conquered Egypt on the death of Amosis, and this will give three years for Cambyses; and to make up the 101 years from the death of Pharaoh-necho to the death of Amosis, as given by Syncellus, the interval between the eleventh of Zedekiah, in which Jerusalem was destroyed, and the twenty-first of Cyrus, in which he released the Jews, must be seventy years.

I will now turn to the Book of Tobit, xiv. 7 of the Vulgate, which is also Jerome's version, to confirm this account of the destruction of Jerusalem. From this it is evident that the temple of Jerusalem was destroyed before the death of Tobit. I also learn from the English version of Tobit, xiv. 11, that Tobit died at the age of 158 years, and from ver. 2 I learn that he became blind when he was fifty-eight years old, and from Tobit i. 21, ii. 10, I learn that Tobit became blind in the first year of Sarchedonus, or Esarhaddon. Hence Tobit must have lived 100 years after the first year of Esarhaddon.

Polyhistor and the Canon of Ptolemy, as set forth in Cory's Fragments, 8vo. London, 1832, have handed down the following accounts of the kings of Assyria, from Esarhaddon to Nebuchadnezzar.

Polyhistor, p. 62.	YRS.	*Canon of Ptolemy*, p. 83.	YRS.
Asordanus ...	8	Assaradinus ...	13
Sammuges ...	21	Saosduchinus ...	20
His brother ...	21	Chuniladanus ...	22
Nabupalsar ...	20	Nabocolassarus ...	21
Nebuchadnez ...	19	Nebuchadnezzar	19
1 Asor. to 19 Neb.	89	1 Assa. to 19 Neb.	95

Thus, according to Polyhistor, Tobit must have lived eleven years, and according to the Canon of Ptolemy, he must have lived five years, after the nineteenth of Nebuchadnezzar. Thus in two distinct ways it is shewn that Tobit survived the destruction of the temple, and from Tobit xiv. 4 I collect that the destruction of Jerusalem must have been before the destruction of Nineveh.

I also learn from Tobit xiv. 15 that Tobias, the son of Tobit, survived Tobit, and lived to hear of the destruction of Nineveh, and that it was taken by Nabuchodonosor and Assuerus. Now I learn from Herodotus, *Clio*, 106, that Nineveh was taken by the Medes after the twenty-eight years of the Scythian dominion, and in the time of Cyaxares, and as I learn from sec. 103 that it was at the siege of Nineveh that Cyaxares was surprised by the Scythians, I conclude that Nineveh must have been retaken by the Medes immediately after the expulsion of the Scythians. This would place the taking of Nineveh in the twenty-ninth year of Cyaxares, that is, B.C. 608, and in the forty-first year of Nebuchadnezzar. Hence I learn that the destruction of the temple by Nebuchadnezzar, which was before the destruction of Nineveh, must have been before B.C. 608.

I have found from the Book of Judith, in connection with Herodotus, that the temple was destroyed by Nebuchadnezzar in B.C. 630; but its destruction is placed by the common chronology in B.C. 587 or B.C. 588; hence the Book of Tobit must also be regarded as a good confirmation of my interpretation of the marble, as against the common chronology.

I will now return to Carthage.

Appian, *Bell. Punic.*, p. 1, says that the Romans took away Sicily from the Carthaginians in the 700th year of Carthage. This was in the first Punic war, and Appian evidently refers to the consulship of

Atilius Regulus, as the end of this period; and I learn from Cassiodorus, *Senator. Chron.*, that Atilius Regulus was consul in the fifteenth year of the first Punic war. This war began in the first year of the 129th Olympiad; hence the consulship of Atilius Regulus must have been in the third year of the 132nd Olympiad, that is, in B.C. 250; hence this building of Carthage must have been in B.C. 949, that is, before the building of it by Elisa, which has been mentioned by Justin as being seventy-two years before the building of Rome.

Now Josephus, *Apion*, i. 18, states that, according to Menander, the Tyrian historian, Carthage was built by the sister of Pygmalion (Dido) 143 years and 8 months after the building of the temple of Jerusalem by Solomon; I also learn from Josephus, *Ant.*, viii. 3. 1; 4. 1, that the temple was begun by Solomon in the second month of the fourth year of his reign, and finished in seven years; hence it must have been finished in the second month of the eleventh year of Solomon.

I also learn from Joseph., *Ant.*, x. 8. 4, that from the first of David to the destruction of the temple by Nebuchadnezzar the period was 514 years, 6 months, 10 days; but, from particulars which Josephus has furnished, I find that the exact length of this period was 513 years, 6 months, 10 days, and that this extends into the middle of the year in which the temple was destroyed: hence the account will stand thus:—

	YRS.	YRS.
From first of David to the year of the destruction of the Temple		513
The reign of David	40	
To the finishing of the Temple ...	10	
To the building of Carthage	144	
The first of David to the building of Carthage	——	194
From the building of Carthage to the destruction of the Temple		319
From the destruction of the Temple to the overthrow of Babylon (55 Ol. 1)	70	
From the overthrow of Babylon (55 Ol. 1) to the birth of Jesus Christ	560	
From the destruction of the Temple to the birth of Jesus Christ	——	630
From the building of Carthage by Dido to the birth of Jesus Christ		949

Thus by two wholly different processes I arrive at B.C. 949 for the building of Carthage by Dido, and thus Appian in this his second statement respecting Carthage becomes a most singular confirmation, not only of my interpretation of the marble, but also of Josephus, as to the number of years which he has placed between the finishing of Solomon's temple and the overthrow of Babylon by Cyrus.

But it may be said that the destruction of the temple in the nineteenth year of Nebuchadnezzar is fixed by one of the eclipses of the moon in the *Almagest* of Ptolemy, which places the fifth year of Nabopolasar, the father of Nebuchadnezzar, in B.C. 621; this would place the destruction of the temple in the nineteenth of Nebuchadnezzar, in B.C. 586 or B.C. 587, as twenty-one or twenty years are assigned to Nabopolasar.

The *Almagest* gives an account of nineteen eclipses of the moon; nor can it be denied that there were nineteen eclipses of the moon at the intervals as to years, months, and days which are mentioned by the *Almagest*, and if the several reigns in which these eclipses are said by the *Almagest* to have occurred were the reigns which were mentioned in the original records of the eclipses, it must be admitted that the several eclipses happened in the reigns respectively attached to them, and the eclipses must be held to fix the destruction of the temple in B.C. 586 or B.C. 587 beyond a doubt.

Nor do I raise a doubt on this head as to the last nine of these eclipses; but the first ten are said by the *Almagest* to have been observed and recorded at Babylon, and the last three of these ten are said by the *Almagest* to have occurred in the years in which Phanostratus and Evander were archons at Athens. Now surely it is utterly incredible that the astronomers at Babylon, who observed and recorded these eclipses at Babylon, could have recorded them as having occurred in the years in which Phanostratus and Evander were archons at Athens; the astronomers at Babylon must surely in their records have named the years of some era of their own, or of the sovereign of Babylon for the time being. Thus I cannot doubt but that the names of Phanostratus and Evander must have been substituted for the names which appeared in the original records, and, if substituted, the person who substituted them may have been in error as to Phanostratus and Evander having been the archons at the times.

The sixth eclipse is said by the *Almagest* to have occurred in the twentieth year of Darius, who succeeded Cambyses, and it seems highly probable that the mention of Cambyses as the predecessor of Darius must have been at least the addition of some later hand. The seventh eclipse is said by the *Almagest* to have occurred in the thirty-first year of the first Darius. Now it may fairly be assumed that no one in the lifetime of the first Darius would have called him the first Darius; he could not have been called the first until a second had appeared, and hence

this addition must also have been the work of some later hand.

Thus, in regard to the last five of the first ten eclipses, it is manifest that the terms of the original records have not been handed down to us, and if an alteration has been made in regard to one half of the number, it is not very improbable that an alteration has been made in regard to the whole, and none of the reigns which have been substituted may have been cotemporary with the reigns in which the eclipses actually occurred.

The nineteen eclipses are also placed by the *Almagest* in their respective years of the era of Nabonasar; but this is evidently the work of Ptolemy himself, for in lib. iv. c. 8 he expressly speaks of reducing his events to the years of this era.

Further, in lib. v. c. 14 Ptolemy places the fifth year of Nabopollasar in the 127th year of this era, and the seventh of Cambyses in the 125th year of the era, and this would make the interval between the nineteenth of Nebuchadnezzar and the release of the Jews by Cyrus to be only forty-eight or forty-nine years, and thus twenty-two or twenty-one years of the seventy years' captivity must have occurred either before the destruction of the temple, or after the release of Cyrus.

But what was the nature of these seventy years? They were all Sabbatical years, in which the Jews were not permitted to till their land, and they were inflicted because the Jews had previously omitted to keep their Sabbatical years,—they were inflicted expressly that the land might keep her Sabbaths; and surely it is quite incredible that the Jews could have lived in their land for twenty-one or twenty-two successive Sabbatic years.

Thus, without any evidence as to the actual length of the period between the destruction of the temple by Nebuchadnezzar and the release of the Jews by Cyrus, I must believe that it must have been seventy years; and surely with the testimonies which I have produced to prove that the period was really seventy years, the testimony of the *Almagest* as to the period must give way.

Further, Syncellus, p. 207, states that Nabonasar was Shalmanasar, and by my chronology I find that the 209 years which the Canon of Ptolemy gives for the kings of Assyria, from Nabonasar to the overthrow of Babylon, reach the second year of Hezekiah, and I learn from 2 Kings xviii. 9, 10, that Shalmanasar was king of Assyria in the sixth year of Hezekiah; and the account below shews that this is effected by giving the period from the destruction of the temple by Nebuchadnezzar to the release of the Jews by Cyrus as seventy years.

	YRS.	MON.
Hezekiah (his last)	28	0
Manasseh	55	0
Amon	2	0
Josiah	31	0
Jehoahaz	0	3
Jehoiakim	11	0
Jehoiachin	0	3
Zedekiah	10	6
Captivity	70	0
The first year of Cyrus	1	0
	209	0

But by reducing this period to forty-eight or forty-nine years, the first year of Nabonasar runs up through the reign of Ahaz, who preceded Hezekiah, and into the reign of Jotham, and I learn from 2 Kings xvi. 7, that Tiglath-pileser was king of Assyria in the time of Ahaz, and thus Nabonasar could not be Shalmanasar.

Further; it is by making this period seventy years that the first recorded Olympiad falls into the reign of Ahaz, and the first Olympiad, which was established by Iphitus and Lycurgus, falls into the reign of Azariah (Uzziah). Thus much for the portion of the era of Nabonasar, which transpired before the overthrow of Babylon by Cyrus.

The eclipse of the moon, which is said by the *Almagest* to have occurred in the seventh year of Cambyses, is commonly supposed to have occurred the 16th July, B.C. 523, and this would place the twenty-first year of Cyrus and his overthrow of Babylon in B.C. 539, that is, twenty-one years below the first year of the fifty-fifth Olympiad, in which it is placed by Africanus and my interpretation of the marble. I have already noticed that there is a variation of twenty-one years between the common chronology and myself as to the interval between the Peloponnesian war and the death of Alexander, and that Plutarch has supplied me with nineteen years in the reign of Artaxerxes Memor, who began to reign at the end of the Peloponnesian war, towards filling up the vacuum in regard to the kingdom of Persia. I have also noticed that Demosthenes has furnished me with the names of nine archons of the time of Philip towards filling up the vacuum in regard to Athens; I have also noticed that, according to Timæus and Clitarchus, the death of Alexander must have been in the forty-second year of the marble era, and this would place the death of Philip, the father of Alexander, in the fifty-fifth year of the marble era.

Diodorus, lib. xvi. 71, says,—"Theopompus the Chian, in his 'History of the Affairs of Philip,' has written three books

concerning the affairs of Sicily. He began from the tyranny of Dionysius the elder, and went through fifty years, and ended at the expulsion of Dionysius the younger." I presume that this "History of the Affairs of Philip" must have ended with the death of Philip. The marble, as I have noticed, has placed the death of Dionysius the elder and the beginning of the reign of Dionysius the younger in the 104th year of its era; and if the first of Theopompus's fifty years be placed in this 104th year of the marble, their last year must fall into the fifty-fifth year of the marble. and I have just stated that, according to Timæus and Clitarchus, the death of Philip must have been in the fifty-fifth year of the marble. Thus Theopompus must be considered as confirming the marble, and Timæus, and Clitarchus in a most singular manner, and Theopompus lived in the time of Philip.

I have already noticed that the reign of Philip began in the ninety-third year of the marble era, and if it ended in its fifty-fifth year, his reign must have been thirty-nine years. But, according to Diodorus, his reign was only twenty-four years; thus in the reign of Philip I have fifteen years towards filling up the vacuum in regard to the kingdom of Macedon.

I learn from Justin, Hist., xxxiii. 2. 6, that the kingdom of Macedon, which ended with Perseus in the fourth year of the 152nd Olympiad, flourished 192 years. This would place the beginning of its flourishing in the first year of the 105th Olympiad, that is, in the seventy-eighth year of the marble era; that is, in the thirty-seventh year before the death of Alexander; that is, in the first of the last twenty-four years of the reign of Philip; and from the account of Justin, Hist, lib. vii. 6, the beginning of the reign of Philip must be regarded as anything but prosperous; and thus the case of Philip seems to be somewhat similar to that of Cyrus. With Cyrus, his first year as king of Persia only has been mistaken for his first year as a universal monarch; and with Philip, the first year of his prosperity would seem to have been mistaken for the first year of his reign.

Further, the seventh of Cambyses is placed by the *Almagest* in the 225th year of the era of Nabonasar, and the archonship of Phanostratus is placed in its 366th year; hence the interval would be 140 years. But the seventh of Cambyses must have been in the 262nd year of the marble era, and the archonship of Phanostratus,—he being, according to Diodorus, the fifth archon after Pyrrhion,—must have been in the 119th year of the era, and hence the interval must have been 143 years, giving an excess of three years above the account of the *Almagest*. Thus the marble itself without my interpretation of the Olympic value of its years, is sufficient to overthrow the *Almagest*. Further, Diodorus, lib. ii. 1. 22, states that from Ninus to the Trojan war there were more than 1,000 years. The date of the accession of Ninus is given by R. Ganz, p. 163, as A.M. 1906, and I learn from Josephus, that from Adam to the destruction of Jerusalem by Nebuchadnezzar the period was 3,513 years, 6 months, 10 days, but this reaches to the middle of the year of the destruction; hence:—

		YRS.
Adam to the destruction of Jerusalem		3513
Destruction of Jerusalem to the end of the seventy years' captivity ...		70
The overthrow of Babylon		1
Adam to the overthrow of Babylon		3584
	AR. M.	
First year of the Trojan war on the marble	954	
Overthrow of Babylon on the marble	278	
Trojan war to the overthrow of Babylon		676
Adam to the Trojan war		2908
Adam to Ninus		1996
Ninus to Trojan war		1002

From this it appears that the period from Ninus to the beginning of the Trojan war was 1,002 years, and Diodorus says that it was more than 1,000 years.

Further, I learn from Syncellus, pp. 96, 165, that from Belus to Sardanapalus the kingdom of the Assyrians had lasted 1,460 years; the date of the accession of Belus, is given by R. Ganz, p. 163, as A.M. 1844; I learn from Eusebius, *Chron.*, that from Sardanapalus to the first Olympiad there were sixty-three years; hence,—

	AR.M.	YRS.
From Adam to overthrow of Babylon		3584
First Olympiad on the Marble ...	494	
Overthrow of Babylon on the Marble	278	
From first Olympiad to overthrow of Babylon		216
From Adam to first Olympiad ...		3368
Adam to Belus		1844
Belus to first Olympiad		1524
Sardanapalus to first Olympiad ...		63
From Belus to Sardanapalus ...		1461

From these data I find that the period from Belus to Sardanapalus was 1,461 years, differing from Syncellus by only one year, and, according to my arrangement of the reign of Sardanapalus, the period is exactly 1,460 years, as given by

Syncellus. This harmony is most extraordinary.

Further, I learn from Orosius, lib. i. 19, Lug. Bat., 1738, that from Sardanapalus to the building of Rome there were sixty-four years; but the editor in a note states that another edition gives the period as sixty-five years: thus Orosius places Sardanapalus only two years farther from the building of Rome than Eusebius places him from the first Olympiad, and according to Appian and Justin's account of the building of Rome and my interpretation of the marble, there were only four years between the first recorded Olympiad and the building of Rome.

Further, Scaliger, *Canon Isag.*, lib. iii. 26, states that Ninus was the first king of the Assyrians, and that Callisthenes, writing to Alexander on the great antiquity of the Chaldeans, had said that the year in which Babylon was taken by Alexander (the 4,383rd of the Julian period) was the 1,903rd year of the old epoch of the Chaldeans. Eusebius in his *Chron.*, 112, Ol. 3, says,—"Alexander took possession of Babylon on the death of Darius, in the year in which the kingdom of Persia was overthrown." I have already found that Persia was overthrown in the second year of the 112th Olympiad, and in the forty-ninth year of the marble era; hence,—

	YRS.	YRS.
From Ninus to Trojan war (as before)		1002
Trojan war on the marble	954	
End of Persia on the marble ...	49	
From Trojan war to end of Persia ...		905
From Ninus to end of Persia ...		1907

By this process I find that from Ninus to the overthrow of Persia the period was 1,907 years, which is a very close approximation to the account given by Callisthenes; and according to Diodorus, lib. iv. 1, Callisthenes flourished at the same time with Theopompus.

Further, I have already stated that the marble places the second year of Cecrops in the 1,318th year of its era, and the first year of the Trojan war in its 954th year, and in the thirteenth of Menestheus; hence the thirteenth of Menestheus must have been in the 365th year of the kingdom of Athens: and Eusebius in his *Chron.* has handed down, as from Castor, an account of the kings of Athens, and by this it also appears that the thirteenth year of Menestheus was the 365th year of the kingdom.

Further, I learn from Eusebius in his *Chron.*, p. 96, that according to Castor the period from the first of Cecrops to the end of Codrus was 487 years, and Syncellus has given particulars of the kingdom of Athens from the end of Codrus to the end of the second year of Æschylus, amounting to 285 years, and Eusebius has placed the first year of the first Olympiad in the third year of Æschylus. Hence,—

	YRS.
From Cecrops to Codrus	487
From Codrus to second of Æschylus ...	285
From Cecrops to second of Æschylus ...	772
From Cecrops to beginning of thirteenth Menestheus	364
From the first year of the Trojan war to the second of Æschylus	408

In this there is a perfect confirmation of Apollodorus as to the distance of the first Olympiad from the Trojan war, and it is also an additional authority for reckoning the 408 years from the beginning, and not from the end of the war.

I will now consider how far the chronology which I have elicited from the marble agrees with the prophecies of Daniel.

I. Daniel, ix. 24, says,—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousuess, and to seal up the vision and prophecy, and to anoint the Most Holy."

II. Ver. 25,—"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks,—

III. "and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Ver. 26, —"And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Ver. 27, —"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

These seventy-two weeks are commonly interpreted to mean 490 years, and to extend from the seventh of Artaxerxes Longimanus to the crucifixion of Jesus Christ. The seventh of Artaxerxes is placed by Eusebius and Jerome in the third year of the eightieth Olympiad, and the 490th year from this must be the fourth year of the 202nd Olympiad; and I collect from Phlegon, as handed down by Syncellus,

p. 325, that the crucifixion must most undoubtedly have been in the fourth year of the 202nd Olympiad, and this is stated by Phlegon to be the nineteenth year of Tiberius, and is commonly supposed to be A.D. 32. The crucifixion is commonly placed in A.D. 33.

Further, these seventy weeks are commonly supposed to be made up of the seven weeks, and of the sixty-two weeks, and of the one week, and if this be true, the one week must also end with the crucifixion of Jesus Christ. The cutting off of the Messiah in ver. 26 is commonly interpreted as meaning the crucifixion of Jesus Christ, and, if this be true, I should expect to find the crucifixion at the end of the sixty-two and seven weeks, that is, at the end of sixty-nine weeks, or 483 years, from the seventh of Artaxerxes; but I have just found that the crucifixion took place at the end of the seventy weeks, or 490 years, from the seventh of Artaxerxes.

Further, the causing of the sacrifice to cease, which is mentioned by Daniel in ver. 27, is commonly supposed to mean the virtual abolition of the Jewish sacrifices by the sacrifice of Jesus Christ, and if this be true, I should expect to find the crucifixion of Jesus Christ in the middle of the one week, which would be the middle of the seventieth week, that is, in the 487th year from the seventh of Artaxerxes; but I have just found that it took place at the end of the seventieth week, that is, in the 490th year from the seventh of Artaxerxes.

What must be said, then, of the interpretation of Daniel which places the crucifixion of Jesus Christ in two different years, and both differing from the true year? It must be held to be utterly incredible.

Further, I presume that Daniel's "unto the Messiah the Prince," in ver. 25, must point to some important event in the life of Jesus Christ, but I can find no definite opinion stated respecting it, and a difference of opinion may prevail as to whether the event should be found at the end of the seven weeks, or at the end of the seven weeks and the sixty-two weeks, that is, at the end of sixty-nine weeks from the seventh of Artaxerxes. But what important event in the life of Jesus Christ is there to be found at the end of either of these periods, if the seven weeks mean forty-nine years, or the seven weeks and the sixty-two weeks together mean 483 years?

The forty-ninth year from the seventh of Artaxerxes was the fourteenth year of Darius Nothus according to Eusebius, but surely nothing is to be found in this year which can be interpreted as referring to Jesus Christ, and as the 490th year from the seventh of Artaxerxes is commonly supposed to be A.D. 32, the 483rd year must be A.D. 25; but this year in the life of Jesus Christ is not even mentioned in the Scriptures: hence this must also form a good ground for rejecting the common interpretation of these weeks of Daniel.

It was held by Sir Isaac Newton, in his "Observations upon the Prophecies of Daniel," c. 10, that each of the seventy weeks, the seven weeks, the sixty-two weeks, and the one week, meant a separate and distinct period, and in this I fully concur; but I altogether differ from Sir Isaac as to the periods of time which were embraced by these several periods of Daniel.

R. Jachias, "On Daniel," p. 180, holds that the seventy weeks extend from the destruction of Jerusalem by Nebuchadnezzar to its destruction by Titus in the second year of Vespasian; and that they did extend to the destruction of Jerusalem in the second of Vespasian seems past all doubt, and according to R. Jachias, R. Maimonides, and R. Ganz, this period was 490 years. If this prophecy really included these two destructions of Jerusalem, the period between these events must of course be some multiple of seventy. I have already shewn that the destruction by Nebuchadnezzar was in B.C. 630, and its destruction by Titus is commonly placed in A.D. 70, and thus the period would be exactly 700 years. The destruction by Titus is also placed by Eusebius in the second year of the 212th Olympiad, and its truth can be fully vindicated.

According to Africanus, and my interpretation of the marble, the overthrow of Babylon by Cyrus at the end of the seventy years' captivity was in the first year of the fifty-fifth Olympiad. Hence the overthrow of Babylon must have been 630 years before the destruction of Jerusalem by Titus, and I have already shewn that the overthrow of Babylon by Cyrus was seventy years after the destruction of the temple by Nebuchadnezzar. Hence, as before, the period from the destruction of the temple by Nebuchadnezzar to its destruction by Titus must be 700 years, and this must be admitted to be a fit fulfilment of the mystical number of seventy weeks.

But as Daniel in his ver. 24 makes mention of the Most Holy, one might expect to find the beginning of the seventy weeks in some important year of the life of Jesus Christ; and I have just stated that, according to the common chronology, the destruction of Jerusalem by Titus was in the seventieth year from the birth of Jesus Christ. This, too, would be a fit fulfil-

ment of the mystical number of seventy weeks.

I have stated that the fourth year of the 202nd Olympiad, which was the nineteenth year of Tiberius, is commonly supposed to be A.D. 32; but if, according to St. Luke iii. 1, 23, Jesus Christ began to be about thirty years of age in the fifteenth of Tiberius, He must have begun to be about thirty-four years of age in the nineteenth of Tiberius, and the fourth year of the 202nd Olympiad, and this, according to the list of consuls, would place the destruction of the temple by Titus in A.D. 71. And if the temple was destroyed in the second year of the 212th Olympiad, it must have been in the beginning of it, and as the beginning of A.D. 30 was in the middle of the fifteenth of Tiberius, it must also have been in the middle of the fourth year of the 201st Olympiad, and the end of A.D. 71 must have been in the beginning of the second year of the 212th Olympiad. Thus the destruction of Jerusalem by Titus must have been after seventy years from the birth of Jesus Christ, just as the overthrow of Babylon by Cyrus was after the seventy years' captivity. Hence I suggest that the seventy weeks of Daniel, though certainly ending with the second of Vespasian, may have a double meaning.

With respect to the seven weeks.

I read in Ezra vi. 14,—"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." From this I conclude that the going forth of the commandment to restore and to build Jerusalem, which is mentioned by Daniel, refers to a decree of Artaxerxes, and from Ezra vii. 8, 13, I learn that Artaxerxes made a decree touching Jerusalem in the seventh year of his reign. I have noticed that Eusebius has placed the seventh of Artaxerxes in the third year of the eightieth Olympiad; but, according to my interpretation of the Olympic value of the years of the marble, and the account which Diodorus gives of Xerxes and Artaxerxes, the seventh of Artaxerxes must have been in the second year of the seventy-fifth Olympiad. Further, I have assumed that Daniel's "unto the Messiah the Prince" must refer to some event in the life of Jesus Christ: hence the years comprised in Daniel's seven weeks must mean some multiple of seven, which will reach to the time of Jesus Christ, and the only multiple is seventy times seven, or 490 years; and these, beginning with the second year of the seventy-fifth Olympiad, would reach the third year of the 197th Olympiad. Now I have already shewn, from St. Luke and Phlegon, that Jesus Christ must have begun to be about thirty-four years of age in the fourth year of the 202nd Olympiad, the nineteenth of Tiberius, and, consequently, He must have begun to be about twelve years of age in the second year of the 197th Olympiad, and have completed His twelfth year in the third year of the 197th Olympiad. Thus the seven weeks, or seventy times seven, that is, 490 years, which began with the decree which was issued by Artaxerxes in the seventh year of his reign, must have ended with the twelfth year of Jesus Christ.

Now, according to Luke ii., it was in the twelfth year of Jesus Christ that His parents sought Him for three days, and found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions, and all that heard Him were astonished at His understanding and answers; and His mother said unto Him, "Behold, Thy father and I have sought Thee sorrowing." And He said unto them, "How is it that ye sought Me? wist ye not that I must be in My Father's temple?" Our English translation has rendered this passage as, "Wist ye not that I must be about My Father's business?" but "My Father's temple" would seem to be the right translation; for if His parents had merely known that He must be about His Father's business, they would still have had occasion to seek for Him, if they wanted Him; but if they had known that He must be in His Father's temple, then they would have known where to find Him. And this view of the passage carries us at once to the prophecy of Malachi iii. 1:—"Behold, I will send My Messenger, and He shall prepare the way before Me, and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts." Now surely this may well be considered as the event in the life of Jesus Christ which was foretold by Daniel.

I have noticed that the 490 years which began from the seventh of Artaxerxes, according to the common chronology, ended with the crucifixion, and the crucifixion was also a most important event; but, if this were the event which was foretold by Daniel, how could it have been known chronologically that Jesus Christ was the Messiah until He had been crucified?

With respect to the sixty-two weeks.

The troublous times described by Nehemiah, iv. 17, when "they which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon," must surely be the troublous times for the building of the wall which are referred to by Daniel in his ver. 25, and must therefore be the beginning of his sixty-two weeks; and I learn from Nehemiah ii. 1, 8, that it was in the twentieth year of his reign that Artaxerxes issued his letters to Asaph, the keeper of the king's forest, that he might give timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city; and according to my interpretation of the marble this must have been in the third year of the seventy-eighth Olympiad, and of course the years comprised in the sixty-two weeks must mean some multiple of sixty-two; but no multiple of sixty-two will carry us to the fourth year of the 202nd Olympiad, the year of the crucifixion; and I have already shewn that the common interpretation, which supposes that Daniel by the cutting off of Messiah meant the crucifixion of Jesus Christ, is incredible.

According to Eusebius, *Chron.*, 186, Ol. 3, this cutting off of the Messiah refers to the cutting off of the regular high-priests by Herod the Great; and Josephus, *Ant.*, xv. 2. 4, says of Herod,—"He also did other things in order to secure his government, which yet occasioned a sedition in his own family: for, being cautious how he made any illustrious person the high-priest of God, he sent for an obscure priest out of Babylon, whose name was Ananelus, and bestowed the high priesthood upon him;" and I further learn from Josephus that Herod caused Aristobulus, who was the last high-priest of the Asomonean race, to be murdered, and I collect that this must have been in the fourth year of his reign, and in the fourth year of the 186th Olympiad. Now the period from the third year of the seventy-eighth Olympiad (the twentieth of Artaxerxes) to the fourth year of the 186th Olympiad (the fourth of Herod), is exactly 434 years, that is, seven times sixty-two years; hence I conclude that this must be the sixty-two weeks of Daniel.

I collect from Josephus, *Ant.*, xi. 5. 8, that the building of the wall in the troublous times, about which the letter was issued in the twentieth of Artaxerxes, was completed in the twenty-eighth year of Artaxerxes, and this must have been, according to the common chronology, the fourth year of the eighty-fifth Olympiad; and Sir Isaac Newton reckons this to have been the beginning of the sixty-two weeks, and that they meant 434 years; and 434 years from this would reach the first year of the 194th Olympiad, that is, B.C. 4, according to the common chronology. But what cutting off of Jesus Christ do we find in the fourth year before His birth?

But I learn from Nehemiah xiii. 6, 9, that in the thirty-second year of Artaxerxes, Nehemiah cleansed the chambers, and thither brought again the vessels of the house of God after these troublous times; and if this might be regarded as the beginning of the sixty-two weeks, or 434 years, their end would be the first year of the 195th Olympiad, or the year of the birth of Jesus Christ, according to the common chronology. But what cutting off of Jesus Christ do we find in the year of His birth?

Thus it is quite incredible that Daniel's cutting off of Messiah can point to the crucifixion of Jesus Christ, if the sixty-two weeks mean 434 years, and begin from any year in the reign of Artaxerxes Longimanus.

I have stated that Aristobulus, the last of the high-priests of the Asamonean race, was cut off by Herod in the fourth year of his reign, and the finding that the period from the troublous times in the twentieth of Artaxerxes to this cutting off was exactly 434 years, has led me to conclude that Eusebius has rightly judged that this cutting off of the Messiah refers to the cutting off of the regular high-priests by Herod. But high-priests continued to be appointed, and were not altogether cut off before the destruction of the temple in the second of Vespasian.

Josephus, *Wars*, vi. 2. 1, says,—"On the 17th day of Panemus, the sacrifice called the daily sacrifice had failed, and had not been offered to God, for want of men to offer it." This was in the second of Vespasian, and here the final cutting off of the high-priests must be placed.

There were also troublous times for the Jews before the time of Artaxerxes Longimanus.

In Ezra iv. 4 it is said,—"Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia."

R. Ganz, *Chronolog.*, p. 175, says,—"Cambyses, the son of Cyrus, reigned after the death of his father, in the year 3,393: he was the second king of Persia, according to the opinion of chronologists.

They say that he was Artaxerxes I., who is mentioned by Ezra in chap. iv., and who interrupted the building of the temple: for Artaxerxes is a name common to all the kings of Persia, as Pharaoh is to the kings of Egypt."

R. Jachias, "On Daniel," ix. 26, says,—"Then after sixty-two weeks the work of the sanctuary of the anointed Cyrus shall be cut off, because no one will lend it aid; for the people that shall come, the people of the General Titus, shall destroy the city with its sanctuary." And according to my chronology, the period from the first year of Cambyses (the third year of the fifty-seventh Olympiad) to the second of Vespasian, the second year of the 212th Olympiad, is exactly 620 years.

Thus this may be a second meaning for the sixty-two weeks of Daniel.

With respect to the one week.

This is well defined by Daniel saying in ver. 27,—"And in the midst of the week the sacrifice and the oblation shall cease." Now I have just shewn from Josephus that the daily sacrifice ceased on the seventeenth of Panemus, in the second year of Vespasian, for want of priests to offer it; I also learn from Josephus that this cessation of the daily sacrifice was after the war had been carried on by Vespasian against the Jews for about three years and a-half, and I also collect from Josephus and other authorities that this war must have continued about three years and a-half after the cessation of the daily sacrifice: thus the one week of Daniel would be seven years.

That the latter half of the week was to be a troublous time for the Jews, and to end with the overthrow of their policy, is also most plainly pointed out by Daniel, when he says,—"And for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This, too, forbids the idea that the one week could be a part of the seventy weeks, if the seventy weeks ended at the crucifixion of Jesus Christ. But if, as I contend, the seventy weeks ended with the second of Vespasian, they would end with the middle year of Daniel's one week.

Thus the chronology which I have elicited from the marble, and confirmed by a great variety of testimonies, harmonises well with the prophecies of Daniel.

In some of the confirmations of the marble there have also been striking confirmations of the chronology of Josephus from the creation to the overthrow of Babylon by Cyrus, but the chronology which I have elicited from the marble does not agree with the chronology of Josephus as to the period from the overthrow of Babylon by Cyrus to the destruction of Jerusalem by Titus.

I have shewn that, according to the marble and Africanus, the overthrow of Babylon by Cyrus was in the first year of the fifty-fifth Olympiad, and, consequently, the period from this to the second year of the 212th Olympiad, in which Jerusalem was destroyed by Titus, was 630 years. But Josephus, *Wars*, vi. 4. 8, says that from the second year of Cyrus till the destruction of the temple under Vespasian there were 639 years and forty-five days, and, consequently, from the same time of the year, in the first year of Cyrus, the period would have been 640 years and forty-five days.

This at first sight gives a variation between the marble and Josephus of ten years, but Josephus's period ended with the destruction of the temple, and this was late in the summer; and as the temple was destroyed in the second year of the 212th Olympiad, and the Olympic year began about midsummer, the temple must have been destroyed in the early part of the Olympic year. Hence there must have been several months between the end of Josephus's period, (the destruction of the temple,) and the end of the second year of the 212th Olympiad; and as Josephus's period of 639 years, forty-five days, ended after the beginning of the Olympic year in which the temple was destroyed, so it must have begun somewhat after the beginning of the Olympic year in which the second year of Cyrus fell. Hence the variation between the marble chronology and Josephus for this period must be considered as amounting to eleven years. Hence, according to Josephus, the period of 490 years which began with the seventh of Artaxerxes, would end with the first year of Jesus Christ, instead of with His twelfth year, as it does according to the chronology of the marble; and a period of 434 years, which began from the twenty-eighth of Artaxerxes Longimanus, would, according to Josephus, end with the first year of Herod.

When I was engaged about a work on the Church, which I published in 1851, I was led to the consideration of Daniel's prophecies. I came to the conclusion that "the giving forth of the commandment to restore and to build Jerusalem" must mean the seventh of Artaxerxes, and that "unto the Messiah the Prince" must mean some event in the life of Jesus Christ, but not His death. I also concluded that this period was described by Daniel as seven weeks, and not as seven weeks and sixty-

two weeks. I also concluded that the actual number of years must be some multiple of seven, and that the only probable multiple must be seventy times seven, or 490; and when I found that, according to the common chronology, the 490 years which began from the seventh of Artaxerxes ended with the death of Jesus Christ, I came irresistibly to the conclusion that the common chronology could not be correct.

I then turned my attention to Josephus, knowing nothing of the Arundel marble, or of the various authorities by which I now find it to be supported, and I found, as above stated, that according to Josephus the seven weeks of Daniel would end with the birth of Jesus Christ. I also found, (as also above stated,) that 434 years, (Sir Isaac Newton's interpretation of Daniel's sixty-two weeks,) when reckoned from the twenty-eighth of Artaxerxes, (also Sir Isaac Newton's beginning of the sixty-two weeks,) would reach the first year of Herod, in whose time, according to Eusebius, the sixty-two weeks must have ended. I also found that Josephus had made other statements which were quite consistent with this in regard to this period, and having found that he had also made statements which were remarkably consistent with themselves, and as remarkably confirmed by the Hebrew Scriptures, as to the period from the creation to the overthrow of Babylon by Cyrus, I did not doubt but that his account of time from the creation to the destruction of Jerusalem by Titus must be altogether correct, and I inserted it in my work.

I have also since discovered that the account of Josephus, as to the period from the overthrow of Babylon to the destruction of Jerusalem by Titus, is confirmed to the very year by a statement of Demetrius which has been handed down by Clemens Alex., *Strom.*, i. p. 403: but when I find Herodotus, Thucydides, Theopompus, Callisthenes, Demosthenes, Clitarchus, Timæus, Sosicrates, Callimachus, Castor, Menander, Polybius, Justin, Strabo, Livy, Diodorus Siculus, Pliny, Plutarch, Aulus Gellius, Eutropius, Appian, Tatian, Julius Africanus, Syncellus, Suidas, R. Ganz, and the prophecies of Daniel, all lending their aid to explain and establish to the very year the chronology of the Arundel marble, and opposing Josephus as to the period from the overthrow of Babylon by Cyrus to the destruction of Jerusalem by Titus, I am constrained to give up my former position, and reject the chronology of Josephus, as I had previously rejected the common chronology, for this lower period.

In a work on Chronology, which I am now passing through the press, I have gone more minutely into all the points which I have now produced, as well as into many others, and I have set forth "An extended Table," giving a line for a year for 2,433 years, from the birth of Abraham to the second year of the 254th Olympiad, the time of Censorinus, and I have given authorities for every line. But I confidently submit that the harmony which I have here detailed can only be accounted for on the supposition that all my witnesses are speaking the truth.

In this summary of my views, I have given the Olympic years in years B.C. and A.D. according to the common chronology, upon the supposition that the destruction of Jerusalem by Titus in the second year of the 212th Olympiad and 4783 I.P. was in the 70th year from the birth of Jesus Christ; but if, as I have contended, this destruction of Jerusalem was in the 71st year from the birth of Christ, then the Julian year, which is commonly called B.C. 2 should be called B.C. 1, and this present Julian year, instead of being called A.D. 1858, should be called A.D. 1859.

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